

The Bombay Guardian.

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WEEKLY REVIEW.

—WE have been favoured with a copy of a Sheet Almanac for 1875 issued from the "Eagle" Press. It is neatly got up, presenting at a glance the information usually given in these publications.

—THE Rev. William Taylor left Madras about a fortnight ago, went to Salem and afterwards proceeded to Secunderabad. He is now we suppose in Poona, where he will preside at the Quarterly Meeting. He proposes to hold Quarterly Meetings in Bombay, Secunderabad, Bangalore, Madras and Calcutta and then proceed to Shahjehanpore to be present at the Annual Conference of the Meth. Episc. Mission. This Conference is to be on the 6th of next month. All this will involve about 4,000 miles of travel. We hope that Mr. Taylor will be free, after the N. India Conference, to come to Bombay and spend some time here and in Poona.

—THE paper war against Mr. Taylor and his work in kept up unflaggingly, though it has now lasted three years. There is nothing too ridiculous to be said. A Madras paper has discovered that the work is dying out in Bombay and needs to be quickened by his presence. The congregations (seven on the Sabbath) have never been larger than of late. When Mr. Taylor was in Bombay, the papers were prophesying that he would go away after a while, and that would be the last the converts would see of him. Mr. Taylor is Superintendent of the Bombay and Bengal Mission, and in that capacity an annual visit may be expected from him.

—PROFESSOR PROCTOR is an authority in astronomy and the constitution of the heavenly bodies, but we do not know how far our Parsee friends, who daily repeat their prayers to the sun, will take note of the calculation made by him as to the time it would take for their prayers to reach the sun. If there was an atmosphere all the way in which sound could travel, it would take the prayer of a Zoroastrian thirteen years and six months to reach the orb of day. This is certainly a very roundabout way of reaching Him in whom we live and move and have our being.

—THE writer who supplies the column of Jetsam to *Vanity Fair* says:—

"How many are there, I wonder, of all who listen to the fourth commandment who know that it has nothing whatever to do with Sunday? How many are there who suspect that, as originally instituted, Sunday was merely the day on which the Apostles met to dine together? The thunders of Sinai, the tables of the law, gave no sanction to any other day than Saturday. Sunday is a purely human institution, deriving its sanction solely from the inference that the men were inspired who instituted it. If it is to be connected with the fourth commandment it can only be so connected as an abrogation of that commandment. The Apostles refused to observe the Sabbath-day; they

insisted that no man should allow himself to be judged in respect of it; and so far cast themselves, and all of us who follow them, loose from the Decalogue altogether."

"The thunders of Sinai, the tables of the law" say nothing about Saturday. They specify a day of rest after six days of labour, but of any particular day of the week they say not a word. We know that the Jews kept their Sabbath on the Saturday, but this does not affect the fact that the law's concern is for the observance of a day of rest after the six days of labour. It was an institution for the people, and therefore it was fitting that some one day should be observed by all. The fourth command in the Decalogue is just as truly observed by Christians to-day as it was by Jews before the Christian era.

—THE congregations of the Church of England in South India have been observing the present week as a week of special prayer for more Missionaries, and for the larger outpouring of the Spirit upon the evangelizing labours of the Church.

—RUSSIA has lagged a long way behind the rest of the world, as regards the recognition of the civil rights of Dissenters. It has only now taken place.

—IN the early part of last year we made mention of the religious interest that prevailed in Borsad, Guzarat. This field is under the care of the Rev. Joseph Taylor, of the Irish Mission. We are happy to learn that the interest continues unabated. There are at the present moment 444 enquirers, or candidates for baptism. Last year there were about 300; this year there have been 686. The Christian community has doubled in about a year. The movement is confined to the Dhers, who in those parts support themselves chiefly by weaving. No less than 27 villages have now Christians living in them. This work is assuming proportions that will entitle it to be ranked with that among the Santhals. Thanks should be offered to God for the blessing vouchsafed and prayer should be offered that the converts may go on from strength to strength.

—WHEN a murder is committed under great provocation, that is an extenuating circumstance. When a murder is committed under no provocation whatever, that also is considered an extenuating element. The soldier who so brutally shot the Banyan shop-keeper in Poona, and afterwards attempted to shoot a Native trooper, has been sentenced to ten years' imprisonment. His comrade was found not guilty. Was he not an accessory? It is since stated that he is to be tried by Court-martial.

—ONLY a day or two ago a telegram from Calcutta informed us that the Viceroy had refused to receive a Khureeta from the Gaekwar asking for the removal of the Resident, Colonel Phayre. And now we receive the intelligence that Colonel Phayre is to be no longer Resident, and

that Sir Lewis Pelly has been appointed Governor-General's Agent with powers extending to the whole State. What the exact significance of this change is, we do not at present see. Most people will be ready to draw the conclusion that it implies dissatisfaction with Colonel Phayre's line of conduct, yet it may be that such a conclusion would not be correct. On the supposition that Government intends to carry out the reforming measures so nobly inaugurated, and teach the Gaekwar the distinction which he finds it so hard to make, between the liberty of reigning and the liberty of tyrannizing, it may be that the Governor-General in Council thinks that from the present point onward, a new man not confronted by the deadly rancour of which Colonel Phayre is the object, might be more successful. The first reflection is one of thankfulness that Colonel Phayre has been enabled to maintain this position so long in the face of a corrupt and reckless Court. He has constantly been receiving threatening letters; and since the attempt to poison him, he has been threatened with shooting. But a man who is battling for the right is immortal till his work is done; and Colonel Phayre has not allowed himself to be in the least degree influenced in his course by such missives or by the actual attempts. We earnestly hope that there may be no retrogression in the policy pursued. There is such a powerful temptation to substitute diplomacy for the law of truth, and to endeavour to make all things pleasant for high contracting powers, without regard for the interests of the millions that may be thus sacrificed.

—WE beg to acknowledge receipt of the *Indian Evangelical Review* for October, delayed through unforeseen causes.

BEFORE leaving for India, the Rev. A. N. Somerville visited Belfast, and tells the readers of the *Christian* what he saw there:

What impressed me most was what I learned or witnessed of the effect of the awakening on men. As a specimen, I may mention that, one night, in a large edifice, an assemblage of about 3000 men took place for worship, and, after a solemn appeal by Mr. Moody, 300 remained in anxiety at the close of the service, to be conversed with about personal salvation. On the same evening another large meeting, exclusively of men, was held elsewhere, at which 200 stayed behind; so that in one night, in the city where lately the Christian mind received so cruel a shock from the deductions of materialistic philosophy, no fewer than 500 men, in daily conflict with the hard realities of active life, were not ashamed to acknowledge themselves in deep concern about spiritual things.

A widespread longing for blessing is pervading many cities in England, and it is delightful to find that already the friends of Christ in London, like the armies of Israel in the sultry wilderness, are "making the valley full of ditches," in expectation that the heavenly flood is at hand to relieve the drooping multitude. Who can tell what may be the result for this country and for the earth at

large, should a movement corresponding with what has occurred in Scotland and in Ireland, take place in the largest city of the world? The very thought of such a thing is sufficient to rouse the energies of every lover of his country, and to summon forth unremitting prayer and forethought to prepare for so great a possible blessing. Our dependence for the conversion of sinners to God is on the Holy Spirit. It is because the awakening of communities to a sense of the value of eternal things at this hour betokens the presence and sovereignty of the Holy Ghost that the mind is solemnized. The events of our day recall to us what we read of in Apostolic times as happening in Asia Minor and in Greece; when, as the servants of God passed from province to province and from city to city, the Holy Spirit softly, yet with mighty energy, descended on the places visited by the messengers, and through their word, suddenly brought companies of dead souls into newness of life; so that churches, with a rapidity that fills us with astonishment, sprang up in vigour and beauty, and became the mothers of daughters, lovely as themselves. Assuredly it is not merely such instances as those of Matthew, Zaccheus, the malefactor on the cross, the jailor at Philippi, of the three thousand at Pentecost, or of the thousands of men a few days afterwards gathered to Jesus, that indicate the possibility of sudden conversion.

THE local papers are honouring Major Baker's prophecies with a new notice, as the 6th of December, to-morrow, is the day fixed upon by him for the descent of Christ and his angels to the upper regions of the atmosphere, when there shall be great physical convulsions and men shall call on the mountains and hills to hide them; preparatory to an open manifestation of the holy angels in the sky, and the translation of the 144,000 pure virgins, on the night of the 24th-25th January next.

Then comes the war in heaven, immediately after the man child is caught up to God, and we shall probably see, indistinctly, the commotion and fighting that will then be taking place high up in the atmosphere, at any rate we shall see signs and wonders in the sky, and hear the reverberations of Heaven's dread artillery; when lo! the commotion will cease, and, on the 10th March, we shall again see angels, but this time they will be descending towards the earth, and when they arrive they will tell us that *they* are the victors in the battle, that the Devil and his angels have been conquered, and have been driven away from the earth down into hell, and that Christ has sent them to announce to us that he had commenced his undisputed reign in heaven, that they are to gather together all His elect, that sin is done away with, the time come for the opening of all prisons, and an eternal era of peace and prosperity set in on the earth. If we express any doubts, they will ask us scornfully whether we did not see them when the translation took place, whether we did not hear the din of the battle, whether we can suppose it possible that any but the real victors could come to earth, and where then are they? Having assumed the forms and features of our deceased friends, they will appeal to us not to reject the evidence of our own senses, they will apparently prove their identity with those whom they represent, and laugh at our credulity in supposing that they are not the very same persons whose translation we witnessed only six weeks previously. A wife will appeal passionately to her husband, and a husband to his wife, so that the amount of evidence that they bring will be well nigh irresistible; but if we still hold out because we do not see Christ himself, they will explain to us that we, who are still in the flesh, do not understand the spiritual nature of the prophecies, that to look for Christ personally is absurd, for His coming is impossible, for if He has said that he will send his angels how can He possibly come with them; that He will however manifest himself in a new form on the 9th April 1875, by which time we must be prepared to receive him, or we shall be excluded from the marriage supper of the Lamb (that is, the nuptials of Anti-Christ with the Queen of Heaven); and, finally, they will taunt those who still disbelieve by saying that they are the many Anti-Christ's who will oppose the true Christ at his coming, and scoffing 'where is the promise of His coming will say, 'if your Christ is still

up in the sky, why hidest he Himself? Why does he not come down if he be the Son of God?'

Will the non-fulfilment of these predictions confound Major Baker? We trow not. The last seven years have each and all had most remarkable events assigned to them by him, of which they have remained singularly innocent. And yet he has just as much confidence in his interpretation of prophecy as he had when he wrote the Day and the Hour. There ought to be no reproach brought upon the study of prophecy, because men of imaginative minds choose to disport themselves in these fields. The same book that contains the prophecies and commends them to our careful study, indicates very clearly the conditions of successful study. One of these conditions has been surprisingly overlooked, and that is, *experimental* acquaintance with the truth. It is as the kingdom of God is come in a man's own heart, that he will be prepared, *cæteris paribus*, to investigate the details of the kingdom as it is to come without. We have often called attention to the fact that the first three chapters of the Apocalypse are eminently practical. Let a man not merely study these but get them into his life, renouncing all dependence upon his own wisdom and looking to Him who is described in Rev. v. as alone having power to open the book and loose the seals thereof, and he will get the blessing promised to those who hear the words of the prophecy of this book.

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SATURDAY, DECEMBER 5.

MORE THUNDER

THE telegraph informed us a day or two ago that Archbishop Manning had arrived at Rome. Close upon this comes the announcement that a Pastoral has been issued by "His Grace," declaring that all those who do not believe in their hearts the doctrine of the Immaculate Conception and that of Papal Infallibility, thereby cease to be Catholics. To appreciate this we must remember that one of the cardinal doctrines of Romanism is that no one can be saved beyond the pale of the Roman Catholic Church. The Pastoral of Archbishop Manning, which has of course been issued with the knowledge of the Pope, accordingly teaches that except a man believe in his heart two doctrines, which have only been authoritatively declared by the Church of Rome within the last twenty years, he cannot be saved. The Gospel of the Lord Jesus Christ is a setting forth of God's way of saving sinners, and it is the everlasting Gospel: Go ye into all the world and preach the Gospel to every creature, and lo, I am with you even unto the end of the world. The closing words of the Bible are—first, a statement of the Gospel way of salvation, and then the denunciation of an awful curse upon the man who should come in between Christ and the sinner by adding to the inspired words. The Gospel is God's offer of eternal life to the sinner, to every sinner. Whosoever will, let him take the water of life FREELY. Now this gift is nullified when the priests of Rome come in and say to the sinner, You cannot be saved unless you believe the dogmas which the Pope has promulgated. We have no

hesitation in saying that the priests of Rome are engaged in a foul conspiracy to rob mankind of that birthright which Christ has purchased for them on the cross, and which God is offering to them in the Gospel. One could hardly invent two dogmas more completely opposed to the letter and the spirit of the Bible than these two. The immaculate conception of the mother of Jesus is unsupported by a word of Scripture, and is directly contrary to such statements as, "that which is born of the flesh is flesh," "God hath made of one blood all nations that dwell on the earth," "in Adam all die." This doctrine takes away Christ's fitness to be the Saviour of mankind; it was needful that he should have a genuine human nature, which he would not have had if Mary had not been the natural descendant of Adam. And the doctrine of Papal Infallibility, a most portentous doctrine, placing all Roman Catholics, as regards belief, entirely at the disposal of a sinful man, is as foreign to the teaching and the spirit of the New Testament as anything can be. But be the doctrines what they may, they are confessedly not in the Bible, otherwise it would not be necessary for the Pope to promulgate them as new conditions of salvation; and this is the awful fact that we have a man calling himself the head of the Church of Christ on earth, who from time to time sends forth some new article of faith which men are to believe in their hearts or be eternally lost. This is not Christianity, and it is a fatal abuse of language to call it so. Christ says, My word shall judge them in the last day. The Pope says, Nay, my word shall judge them in that day; and the Pope's word is as different from Christ's as darkness is from day.

Many among us have got the idea that unless they lie about Romanism, and call it Christianity, and avoid all disparaging expressions, they will not be showing a proper charity and an enlightened mind. It is the fashion to speak apologetically of Romanism. But surely we cannot neglect the account which Romanists give us of that system; they declare that it is essentially opposed to all other systems, inasmuch that a man cannot be saved unless he belongs to it. And it is very certain that if their method of salvation is the true one, salvation by simple faith in Jesus Christ is not true and ought to be abandoned. But this salvation is that of the Gospel: He that believeth on the Son hath eternal life. If we believe on Christ we must confess him, and we cannot confess him if we do not repudiate Romanism, and exert ourselves to get the deluded victims of that system enlightened as to God's way.

GRACE SANCTIFYING.

WE have received the following letter:—

SIR,—It would be profitable if your correspondent T. H. M. would explain what he means by 'believing.' Does he mean that the simple holding a certain belief in itself keeps him from sin, or that his belief impels him to live according to the will of Him on whom he believes, this impulsion being strengthened by the grace of God given him in consequence of his belief? This technical use of the word 'believe' is very puzzling to outsiders.

Your obedient Servant,
DOKIMASTES.

As the correspondent referred to is a good way off, perhaps our own explanation of the matter will be acceptable. A simple

believing that a doctrine is true will certainly not keep a man from sinning. Nor is it simply that the doctrine believed has a constraining power to make us do the will of God. The only thing that will enable a man to do this is the power of God received not once for all, but momentarily, as the branch receives sap from the vine, as the earth receives light from the sun, as the tree nourishment from the soil, as the infant support and nutriment from the mother. Faith, leaving out of view the first movement of the mind whereby it lays hold on God's pardoning mercy, is not so much an act as an attitude of the mind. Grace is the free unmerited communication of Christ's help to the soul, and faith is the disposition of the soul to receive it. Compare the grace of God to the blood that flows in our veins, and faith to the valves that open all the way along for its transmission. Christ is made of God unto us wisdom, righteousness, sanctification, redemption. Christ's wisdom is my wisdom; I have no other; for every good gift is from above, and Christ is the light that lighteth every man in the world. By faith, therefore, I constantly realize my need of the wisdom of Christ to guide me, and constantly look to him for it. And so as regards righteousness, sanctification, redemption. In him we have all things that pertain to life and godliness. In the Lord have I righteousness and strength. I am crucified with Christ; nevertheless, I live; yet not I but Christ liveth in me; and the life that I live in the flesh I live by the faith of the Son of God, who loved me and gave himself FOR ME. For me to live is Christ. Christ is our life; our Head. There is none good save one, that is, God. This is the testimony of the Gospel that we must receive, abandoning altogether the idea that apart from Christ we can do anything. It is not light that men want. Overwhelm him with light and you simply intensify his misery, by showing how much God expects from him and causing him to realize his ineptitude for good. No man can call Jesus Lord even, save by the Holy Ghost. He that committeth sin is the servant of sin; and the 6th of Romans, taken in connection with the two following chapters, shews how this slave is delivered from his slavery. As long as he possibly can he explores his own capacities, and seeks to find God's truth answered by obedience. Only when he reaches the point of self-despair, and feels passionately the need of a divine power within him, not merely light for his mind, but such a union with Christ as constitutes a consciousness of power, can he go forward happily doing all the will of his heavenly Father. Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure. We are complete in Christ. The faith whereby we are enabled to go on doing the will of God, is the faith that opens the heart to the reception of Christ's all-sufficient grace. My grace is sufficient for thee. That ye, having always all sufficiency in all things, may abound to every good work.

• Now we suppose, a good many that will read the passages of Scripture we have quoted, will say, All this we know. Well, dear friends, have you a consciousness of the power of God with you for every good work and work, something like that which

the engine-driver has? He has power to carry the train forward 40 miles an hour, and to stop it when he lists. Yet it is not his power; but power standing in such a relation to his will to be acted upon by it. It is faith in Christ's willingness to work in and through us, that enables us to go forward. Be strong in the Lord and in the power of his might. Be strong in the grace of Jesus Christ. But what kind of strength is it that God demands of the Christian? Above all, it is strength to keep from sinning. There are some who believe they understand these Scriptures, who do not understand them. They have not faith to believe that Christ will be in them all that his will demands of them. That no flesh should glory in his presence.

When Christ comes to a dead sinner, he puts his grace into the most available form. A physician called in to treat a paralytic would show very little judgment if he bade the poor man leave his bed and walk about an hour or two. He might dilate upon the unreasonableness of lying all day in bed; but the poor man would answer, Give me the power and I shall be only too happy to do as you bid me.

NOTICE.

We have received a hoondee for Rs. 25 in aid of the Winter Mission to India.

Epitome of News.

SATURDAY, NOVEMBER 28.

—*Advance*: "The 'United Workers' are an association of ladies in New Haven who have combined to help each other in the work of helping others. They visit the sick, the poor, the jails, almshouses, establish reading-rooms, business women's boarding-houses, etc. One of the noteworthy things which they have tried, and it is said with fine results, is a 'Boy's Reading-room,' in which the aim is to combine instruction with amusement. Arrangements are made so that two at least of the ladies shall be present with them each evening. Of course much use is made of music. To insure good behaviour, tickets of admission are issued, which are forfeited by misbehaviour, but restored on condition of future good conduct."

—Rev. Dr. Babb says: "I was in Plymouth Church about the time that those letters to Mr. Moulton were written. The house was crowded of course, and after the sermon hundreds pressed around the platform to shake hands with the preacher, to present bouquets to him, and to compliment him on his eloquent sermon. He seemed to enjoy this atmosphere of adulation. He bowed and smiled and waved his hands, and one would have thought he was the happiest of men. And yet in those strange letters he says, 'I wish that I were dead.' He declares that he lived 'on the sharp and ragged edge of anxiety, remorse, fear and despair,' and yet had to 'put on an appearance of serenity and happiness.' Truly 'every heart knoweth its own bitterness,' and those who may have envied Henry Ward Beecher, the preacher who may have sighed for his popularity, may learn here a profitable lesson."

—Lebanon county, Pa., boasts a blacksmith who shoes horses and swings the sledge every day, but finds time to give two hours of the twenty-four to astronomical studies in an observatory of his own, whence he supplies various almanacs and scientific papers with astronomical calculations. He understands several languages and keeps up correspondence with the leading astronomers of the land.

MONDAY, NOVEMBER 30.

—According to a telegram received at Poona, Lord Mark Kerr, C. B., is to succeed Major-General Grant in the Poona command.

—*Times of India*; Cawnpore, 27: "The down mail train from Delhi broke down six miles above Cawnpore, resulting in two hours' delay. A carriage axle broke. Eleven carriages were thrown

off the line, and the rail torn up for a considerable distance. No one was hurt."

—The Holkar's revenue last year was nearly 50 lakhs.

—The Begum of Bhopal has paid off the State debt.

—Four Bengal Pilots were landed at Madras on the 15th instant by the s. s. *City of Carthage*. They had been carried to sea, owing to the brig not being on the station when the *City of Carthage* arrived at the Sandheads.

—Mr. Grant Duff, M. P., is now at Government House, Bombay.

—Out of 1,115 candidates who appeared for the Matriculation Examination, 419 have passed in English.

—*Bombay Gazette*; London: "It is announced this morning that in accordance with instructions just received from the Vatican we are to have a Congress of Catholic ecclesiastics, at which the thesis to be promulgated will be—the Pope's infallibility, and his right to temporal as well as to spiritual sovereignty. At this Congress, also, all Protestants will be reminded of their solemn duty to return to their allegiance to Rome. It was only last evening that Archbishop Manning laid down the lines which will evidently be followed at that Congress. He was addressing a meeting of the Catholic Academia (a very large name for a small discussion society) when he told his hearers that it was their duty to use the free press of England in order to proclaim the Pope's infallibility, his right to temporal as well as to spiritual sovereignty, and the grounds for considering the Holy Father as the only arbiter on earth in the disputes of nations. This strong dose of Ultramontaniam was followed by the expression, 'If you will only proclaim these things boldly, and without flinching, the people will be convinced.'"

—*Bombay Gazette*: "We must remind our readers that, according to Colonel Baker's 'Mystery of Iniquity', on the 6th of December next the beginning of the end will take place; on that day, to quote our inspired prophet's words, 'Christ and His Angels will come to the upper regions of the atmosphere, but will be invisible, opening of the sixth seal and amidst great physical convulsions the dead will arise and join the angelic host in the sky.' The 144,000 pure virgins will not be translated until the 25th of January next."

—Same: "A Kurrachee paper the other day published a circumstantial statement that the wife of a clergyman in Bombay had lately been delivered of five children, and the same was copied by contemporaries. Doubtful of the circumstance, and before giving it publicity, we took the trouble to refer to the medical gentleman who was said to have assisted on the occasion, and we learn that the statement has "no foundation" whatever in fact!"

We cannot but admire the simplicity of our local contemporary.

—*Indian Statesman*: "The next Overland Mail will be, like that just arrived, three days behind time. 'A violent gale of wind' off Alexandria seems to have detained the steamer for two days, and the consequence is that we are again kept waiting for the mails."

—*Overland Mail*, Nov. 6: Vice-Chancellor Bacon has ordered the sale of the Tichborne estates in Middlesex and Surrey.

A large Democratic gain has been secured by the concluding State elections in America. There have been several serious riots.

Over and Lower Darwen, in Lancashire, an undrained town of 25,000 inhabitants, is attracting attention from an outbreak of typhoid fever. 1,200 cases are reported.

Russia has taken an important step in religious toleration by admitting the civil rights of all Dissenting sects. Hitherto the birth, death, or marriage of a Dissenter in Russia was an unrecognised event; and persecution, which has been felt in many ways, has fallen especially heavy in the refusal of the State to allow the legitimacy of children of Dissenters. The influence of German missions on the Russian border has been to establish several thriving dissenting churches, but hitherto persecution has threatened to drive the members out of the country.

One of the religious societies of the metropolis, describing London, says that the police boundaries cover 576 square miles and a population of 4,000,000 of inhabitants; that there are here gathered more Jews than there are in Palestine, more Scotch than there are in Edinburgh, more Irish than there are in Dublin, more Roman Catholics than there are in Rome, and that there is a great variety in the languages spoken.

There is a birth in London every five minutes, and a death every eight minutes.

A despatch from Cincinnati in the New York papers says:—"A very successful balloon ascension was made here this afternoon (Oct. 19) by Professor Donaldson, who was accompanied by a bridal party of six persons. At the height of about a mile above the city the marriage ceremony was performed. The balloon landed safely about three miles from the place of ascension."

Another sale, as the result of the "dominical" dispute at Exeter, was to have taken place in that city on Nov. 2, the goods to be sold having been in a house bordering on a mill stream. The bailiff, who intended to hold the sale, was accompanied by nine policemen, but in consequence of the attitude of the crowd, who threatened to put both bailiff and goods into the stream, the sale was postponed. Sir E. Watkin, M. P., has offered to pay the whole of the sums for which distresses have been levied until Parliament can settle the question. The clergyman asks, instead, that the annual value of the Dominicals may be capitalised, and the sum, 1,631l., added to the value of the living.

TUESDAY, DECEMBER 1.

—*Bombay Gazette* telegram; Duffla expedition: "The road has been completed to Hurmuttee, a distance of fourteen miles. Dense forest beyond. Reconnaissance which was sent has determined to take the route to Borpani river, this being the best line to the raiding villages. Hasengs village is expected to surrender; but others are preparing to resist. The force will advance from Hurmuttee about the 4th instant to Borpani, which is four miles to the north-west. Supplies are being rapidly stored."

"From a report of the conference on the prospects of poor Europeans and Eurasians, held at Lucknow by the Bishop of Calcutta, we see that the colonisation scheme was considered impracticable, but the formation of Eurasian regiments, placed on the same footing as European regiments, was recommended."

—The *Englishman* informs us that the Bahmo-Chinese Expedition, now on its way to Yunan, will probably be absent from six to eight months. It is commanded by Colonel Horace Brown, one of the most distinguished officers of the Burmah Commission. The party is accredited to the Viceroy of Yunan by passports from Peking, and is accompanied by two attachés from the British Embassy there.

—*Times of India*: "The Rev. J. W. Biscoe, who arrived in the country in January last, and has with the Rev. Father Page worked here in connection with the Bombay Church Union, returned to Europe yesterday. Having for some months past kindly undertaken the task of training the choir of Holy Trinity Church, Sonapore, the young members of it presented him with a valedictory address."

—*Christian Advocate* (Sydney): "Many of our readers will rejoice to hear that the Executive Committee of the Australasian Wesleyan Missionary Society, resolved, at a meeting held last month, to send the *John Wesley* at the commencement of next year to New Britain and New Ireland, with a view to the establishment of a mission there. The proposition originated with the Rev. G. Brown, who, with a true Missionary's heart, is anxious to see our work extend in the Island world. The places mentioned above are large islands, connected with New Guinea, but were up to a very recent date believed to be a part of New Guinea itself. Some of H. M. ships of war have been surveying in those parts, and find that there is a very large population, and that no Missionary has ever set foot there. The visit of the Mission vessel is an experimental one, and we believe that some experienced Missionary will go, taking with him a few volunteers from Tonga, Samoa, and Fiji. If possible these teachers are to be left to commence the work, as has been done in other places. They are admirably adapted for this pioneer work, and there are not wanting those who, among our large staff of native teachers, are ready to go as Missionaries. This is doubtless a step in the right direction. We have long held the opinion that it is a wrong policy to support a large staff of English speaking Missionaries where Christianity has been fairly established. God has raised up in our South Sea Missions a Native Agency, which is second to none in the Christian world, and all that is required is one Missionary to superintend for a time in each group these native workers."

—*Friend of India*: "Altogether, there are in connection with the Wesleyan Mission to the

Singhalese. 83 Day and 61 Sunday Schools, in which 4,561 children are under instruction. Last year the Mission Extension Fund, inducing as it did extra special aid from the Home Society as well as from local friends, enabled Mr. Septt and his co-adjutors to start six new stations mainly in the Hambantota District, each of which it is hoped will be a centre of itinerating operations. During the past decade the number of Missionaries and Ministers belonging to the Wesleyan Mission to South Ceylon has risen from 19 to 23, of Catechists from 10 to 16, and of local preachers from 22 to 65, while twelve new chapels have been erected in the interval, the increase in church members being 600, or on an average sixty per annum."

—It is proposed to establish an Indian branch of the Liberation society in Calcutta. Thirty missionaries and pastors were present at a meeting convened for this purpose, says the *Lucknow Witness*.

WEDNESDAY, DECEMBER 2.

—*Bombay Gazette*: "A painful sensation has been excited in Singapore by the arrival there, on the 10th ultimo, of five shipwrecked men of the British ship *Euxine*,—which vessel was destroyed by fire in August last in the South Atlantic—and who, after many days' exposure in their boat, and the loss of all their provisions and water, drew lots and put to death a fellow seaman to sustain the lives of the rest. The unfortunate man's death is invested with fresh horror by the fact that, only from three to five hours after the commission of the dreadful deed, they were discovered and picked up by the Dutch ship *Java Packet*, which carried them to Batavia."

Here is an extract from the account:

Thus the 28th August approached, which was to be so calamitous to them. In the evening, a stiff breeze blew and the sea was very rough. It was about midnight. Sandstrom, a sailor, had made over the rudder to DeJager, the boatswain, and the remainder of the men had sought refreshment in sleep. Suddenly the boat capsized and the 8 men were struggling in the water, one of whom, a sailor named Reynolds, forthwith disappeared in the deep. To whom this misfortune is to be ascribed is not yet discovered; whether sleep had overpowered the steersman, or the boat had been going against the wind and had capsized, or one must think that it had been purposely done, who can tell? It is certain that the discouraged boatswain had already threatened twice to knock a hole in the craft, in order, by so doing, to put an end to the misery of all, but that he had always been prevented from doing it. After the upsetting of the boat every one clung as well as possible to the cordage lying about, and four of the men had the good luck to creep upon the keel and get a firm hold of it. The boatswain and two of the sailors were soon washed away from the boat by the rolling seas; Schutt, a sailor, who was an excellent swimmer, took off his clothing whilst swimming, and reached his comrade Vermeulen, who was already sinking. Whilst he, exerting all his strength, was swimming to the boat, the boatswain suddenly laid hold of him by the leg, so that the vigilant swimmer had to save two persons. Desire of self-preservation bade him, however, free himself from this burden, and he released himself from the grasp of the boatswain, who afterwards clung to a bread case floating in the neighbourhood. He reached the boat, and, after having put his comrade Vermeulen upon it, he once more betook himself into the water to save others. He, however, found no more, and saw, in the bright moonlight, only the empty bread case floating; the boatswain had sunk a little while previously.

"Thus, out of eight men, only six were holding on to the upset boat, without any food or hope of rescue, yet they supported and encouraged each other. It was not until morning that they succeeded, after spending four anxious hours in this condition, in righting the boat again; after which it was immediately decided, in order to prevent a repetition of the misfortune, to cut away the masts and take down the sails. On the Sunday morning following, a smaller sail was made of some pieces of sail cloth and fastened to a piece of wood, so that they could once more steer right before the wind. Hunger and thirst, however, harassed them extremely, and the latter was made worse by their drinking sea-water. The Sunday was passed miserably; every one lost courage, and, owing to the feeble hope of meeting with a vessel, none of them dared fall asleep. When, at last, Monday came, they were all at a loss owing to privation, and agreed on a plan for killing one of their number, to be assigned by lot, as we informed our read-

ers yesterday. Only a short time after they had put their comrade to death, they were rescued by the *Java Packet*, after having spent 23 days in the boat, and having navigated fully 2000 English miles."

—*Times of India*: "The reductions in the P. and O. Company's Mazagon establishment, which we stated some time since were to take place, are now being carried out. Yesterday a large number of the employes at Mazagon received one month's notice, and by the beginning of the year the large establishment which has supported hundreds of families for years past will have considerably diminished. All grades have been dealt with alike—men who have been in the Company's service for twenty-five and thirty years have a month's notice. It is but fair to the Company to state that they will most probably be allowed bonuses according to their length of service. These reductions have been decided upon as the Company's steamers, which come through the Canal, are not to be docked in Bombay, but in England, and the necessity for so large an establishment therefore no longer exists."

—An Anglo-Marathi newspaper hears that Government intends levying an impost of one rupee from every visitor to the temple of Vittoba at Punderpore in the *Jatra* (fair) days, who goes into the temple by the Pasti door.

THURSDAY, DECEMBER 3.

—*Times of India*: "An important change, not unexpected by politicians who have watched carefully the progress of events in Baroda, though little anticipated by the public at the present moment, will, we have reason to believe, take place to-day. The Government of India, taking into consideration the course of events in that unhappy State, have decided that a change in the personnel at the Residency would be advisable. Matters had arrived at a point that imperatively demanded the interposition of a man armed with exceptional powers. The Supreme Government has, therefore, resolved to take the only step which seemed likely to remedy a condition of things become wholly unendurable, and Colonel Phayre will to-day cease to act as Resident at Baroda. The delicate and difficult duties of that office will, we understand, be confided for the present to Sir Lewis Pelly, who has already started for Baroda, where he will act as Governor-General's Agent and Special Commissioner. Colonel Pelly owes his selection for this onerous post to the sagacity of the Governor-General, to whom this high qualifications are well known. The Bombay Government, we need scarcely say, highly approves of the choice; the administrative skill and indomitable energy which the gallant Colonel displayed when he had to deal with the lawless Arabs infesting the shores of the Persian Gulf, give ground for the belief that the exceptional powers now confided to him at Baroda could not have been placed in better hands."

—Same; Cawnpore, 2nd: "Mr. Bowring, who has written to the *Times*, must be mistaken in what he says about the Nana. Dr. Tressidder denies having performed any operation on the Nana except one on an ingrowing nail, which would leave no mark whatever. There might have been traces of the operation in 1857, but certainly not now. Maharajah Scindiah, General Daly, and Mr. Fitzpatrick left yesterday for Agra. The Rajah of Jodhpore passed through to-day to Allahabad."

—Government have sanctioned the extension of the Tramway to Byculla. This will be a great boon.

—*Overland China Mail*, Nov. 12; Japan news: As will be seen under the heading of our China news the Formosa affair is settled. Four official envoys left for Corea on the 15th ulto. A libel suit is said to be impending between the editors and proprietors of the *Japan Mail* and *Japan Gazette*. Complaints are still made of numerous burglaries at Yokohama. Lock Hospitals are to be instituted at Nagasaki and Kobe. It is said that Japan is in treaty for the purchase of the French iron-clad *Montcalm*. Several of the Ken have offered to furnish, equip, and pay bodies of 5,000 soldiers each. The porcelain makers of Hiogo are turning out native made telegraphic insulators. Railway robberies are troubling the Osaka people. The s. s. *Kiangsu's* boiler burst on 30th September. Fourteen people were blown up; nine are dead. At Nagasaki complaints of burglaries are still rife. On one occasion the robbers, to cover their depredations, fired a native godown into which they had effected an entrance. A third telegraphic wire has been laid between Nagasaki and Hiogo. The

Coreans have issued a proclamation recommending the kind treatment of shipwrecked Japanese. Major Kinder has been discharged from his post of Superintendent of the Japanese mint. The debasement of the currency is in consequence greatly feared. The s. s. *Nanzing* has been purchased by the Japanese Government.

FRIDAY, DECEMBER 4.

—*Bombay Gazette*: "A week or two ago there came a learned Pundit named Deyanund Saraswuttee from Benares, and the fame of his acquaintance with the lore of the Vedas had preceded him, so that he was welcomed by many people who expected to receive much profit from his instructions. In the Framjee Cowasjee Hall he gave two lectures, and the multitude of Hindoos of all castes who had assembled to sit at his feet were astonished—indeed they could scarcely believe their ears—to hear him denounce idol-worship, and declaim that the Vedas, search them from beginning to end, contained no mention of idols. Idol-worship having prevailed among Hindoos for we do not know how many thousand years, such a doctrine was one that could not be allowed to pass unanswered. Accordingly the Banians, Purbhoos, Shravaks, and the other caste-men of the city, drew around them about 200 Pundits, some of whom descended from Poona, where sacred temples abound, and asked them if the heterodox doctrine of the Swamee Deyanund was to be allowed to pass unrefuted. The answer was a unanimous "No!" and forthwith the profound Pundit Gutoo Lalljee, famous for his knowledge of Sanskrit song and prose, was appointed the champion who should do battle with the Pundit from Benares. Last night, Gutoo Lalljee held a meeting at the Lallbagh, near Cowasjee Patell tank, at which he delivered a lecture which convinced most of those who went to hear him that idol-worship is authorised both by the Vedas and the Seeheetas, or Commentaries on the Vedas. It has, we believe, been arranged by the influential members of the Hindoo community that a public meeting shall be held on Saturday, at which the Swamee Deyanund is to be asked to attend and discuss his propositions with Gutoo Lalljee or any of the other 200 Pundits who may choose to attack him. Enthusiasts among the believers in the legality of idol-worship consider that if the Swamee refuses to accept this challenge to support his assertions in public, then he must be a coward, an impostor, and many more alarming things. We, however, do not think the Swamee will consent to attend any such meeting, which would probably turn out to be a noisy demonstration of partisans against a man who has been bold enough to attack one of the most ancient and venerated manifestations of 'dustoor'—idol-worship."

—*Deccan Herald*: "A pay sergeant, named W. Bosward, of the 2nd Battalion 7th Fusiliers, shot himself on Monday morning the 30th November. Death was instantaneous. He must have first seated himself on his bed, and then, pointing his gun at his left breast, have shot himself through the heart. The men say that he was despondent for some days in consequence of a disappointment in love."

—Deaths last week 326.

—*Times of India*; Neriad, Dec. 3: "It is understood that the Resident has been recalled by the Government of India. The Assistant Resident, Mr. Crawley-Boevey, is also recalled. Persistent opposition to the reforms of the Dewan is assigned as the cause. Sir Lewis Pelly, Agent to the Governor General in Rajpootana, is appointed by the Foreign Office to succeed Colonel Phayre temporarily. Mr. Peile is spoken of as the future Resident."

—Same; Kurrachee, 3: General Addison has arranged to observe the Transit of Venus.

Mr. Walton, Director of the Persian Gulf section of the Indo-European Telegraph, has connected his instrument room with the General's Observatory, as the German Government have sent a party under Dr. Becker and Professor Fritsch to Ispahan to take observations, and at certain times Mr. Walton places the two observatories in direct and instantaneous communication.

Ispahan is again in direct telegraphic communication with Berlin, and Berlin with Greenwich. So the longitude of the Observatories will be exactly defined.

—All public offices are to be closed from the 24th instant to the 2nd January 1875, both days inclusive.

—The invitation extended by the United States' Government to the various foreign Powers

to participate in the Centennial Exposition at Philadelphia in 1876 has thus far been accepted by twenty-one nations, who have already signified their acceptance to this Government.

—The *Daily News* says that eight candidates for baptism, among whom were three Hindoo ladies, and one Hindoo gentleman, were immersed on Sunday at the Lall Bazar Baptist Chapel, in conformity with the rites of the Church, which was pretty well crowded—considering that no public announcement had previously been made. The sermon was preached by Rev. Hallam, of Monghyr, and the text chosen was from Acts 22 c., 16th verse. A number of Hindoo ladies and gentlemen were present.

—Within the last fortnight or so, no fewer than seven Europeans, says the *Lucknow Times*, have stood their trial at the Chief Court of the Punjab before a Jury of their countrymen. Nearly all have been convicted of the charges with which they stood accused, and have been sentenced to various periods of imprisonment.

—The conference of Christians of all denominations, which has already been referred to, was held in the Union Chapel, Calcutta, on Monday morning, and was well attended. We are told that those present evinced much interest in the proceedings. The subject discussed was "Life in Christ."

Miscellany.

—R. B. in the *Christian Intelligencer* on the Baptism of the Holy Ghost:

Christ is the same yesterday, to-day, and for ever. He is the head of the body, the Church, and we are His members; it is as true now as then that our glorified Head being exalted to God's right hand has received for us the promise of the Father; and as His Words grow not old, but have ever the dew of His youth, it is our privilege now, as it was then, to tarry in the city of Jerusalem within the bounds of His outward Church (though it may spiritually be called Sodom and Egypt, where daily by her faithless members Our Lord also is crucified afresh,) and to expect with earnest prayers and songs of praise and great joy, the full outpouring of that Holy Spirit which has already proceeded from the Father upon our Head and is ready to flow down to the skirts of His garments. We may plead with Him—Oh Lord Jesus, thou hast received for us from the Father the baptism of the Holy Ghost and of fire; shed on us Thy members, even now that blessed gift in all the fulness of the meaning which was in Thine own heart when Thou didst promise it to Thy Church, and not according to any ideas of ours, "that we may be filled with all the fulness of God."

It came as a wind blowing down from heaven, and cloven tongues of fire rested on all the Christians, and they spake with other tongues the wonderful works of God, not to man, but to God Himself. The first effect was to fill their mouths with praise. They were so entirely under the power of the Spirit that it was not they that spake, but the Spirit of their Father who spake by them. Does not that Spirit know all tongues—why should it be thought a wonderful thing that he used their mouths to tell forth in accents of loudest praise the wonderful works of Jesus our King, and that men of all lands collecting together heard and understood their songs of praise? We never on any occasion hear of the gift of tongues enabling Evangelists to preach to the heathen. St. Paul says, "He that speaketh in an unknown tongue speaketh not unto man but unto God."

The next effect was to enable men so to preach that their fellow-men hearing should be saved. In other words, each outpouring of the Holy Ghost was immediately followed by a great revival. Peter and the other Apostles spake to the Jews in their own tongue, and three thousand believed and were baptized; and while the same revival was still going on in Jerusalem we read again, "Many of them that heard the words believed and the number of men were about five thousand." Philip, one of those then chosen to be deacons because they were full of the Holy Ghost, preaches Christ in Samaria, and "the people with one accord gave heed unto him." The Holy Ghost said unto Philip, "go near and join thyself unto this chariot;" he goes near and lo, a soul prepared by the Holy Ghost to receive the word and carry it rejoicing into a distant land!

Peter is prepared by the Holy Ghost in Joppa to enter the heathen centurion's house and tell him words whereby he and all his should be saved; he has hardly entered it when a revival takes place, and the Gentiles filled with the Holy Ghost speak with other tongues and magnify God. Again, the gift of tongues is used, not to enable Christians to preach to Gentiles, but to cause Gentile converts to speak to God and magnify Him.

Nor was the power to preach given to ordained men only by the Holy Ghost, for on the persecution that arose about Stephen all the Christians were scattered abroad and went every where preaching the word, and some of them when they came to Antioch were among the first to speak to the Gentiles of the Lord Jesus. "And the hand of the Lord was with them and a great number believed and turned to the Lord."

Even those who so believe in the unchangeableness of the gift of the Spirit as far as revivals are concerned, and see in the accounts of modern revivals nothing but a counterpart of the numerous and sudden revivals we read of in the Acts of the Apostles—may they not err also in limiting the gift of the Spirit according to modern ideas and experience? We see in the modern revivals as in those of early days men filled with the Spirit so speaking that great numbers believe. We see as then an immense number of sudden conversions and those who are the subject of them continuing steadfast in the Apostles' doctrine and fellowship, &c. &c. We see the modern Pharisee and Sadducee filled with rage because men accept the truth from unlearned and ignorant men who have been with Jesus. We see proud ecclesiastics standing aloof, and we see the multitude of those who believe—Episcopalians, Presbyterians, Baptists, &c. &c.—of one heart and of one soul.

But do we not want a great and more lasting gift and baptism that many, many more may be partakers of it, and that power may be given to all that they may be a witness to the heathen and that a standard for Christ may be raised in every land? The writer of this earnestly asks the prayers of all who read it, that God may grant the promise of the Father, the baptism of the Holy Ghost and power from above to a small band of very weak brethren in Persia, who daily pray for this many times, that they may be witnesses to Christ in this dark land, and that many may believe and be saved.

—*Advance*: A friend sends us the following account of what is now being done in the way of "Bible Work in Chicago":

The work is known to some through circulars issued monthly, giving in detail what has been accomplished each month—so far as such work can be measured. It has had a little more than one year's growth. It originated with Mr. D. L. Moody. He was burdened with the inadequacy of all the means in present use to carry the gospel to the masses—to the poor, the sick, the forlorn, the stranger; all living in our midst, but practically heathen. Few have any knowledge of the multitudes in our cities who, for lack of clothing or means to pay pew rent, are never seen inside our churches. Mr. Moody's plan was to have a corps of Bible-readers, mostly women, missionaries in the true sense of the word, who should go from house to house in the darkest and most destitute parts of the city and read the Bible, visit the sick, hold cottage prayer-meetings, and in every way lead souls to Christ. They meet every morning in their rooms, now located at 148 East Madison St., from eight to ten o'clock, for the study of some portion of the Bible, under the direction of Miss Dryer, who has been in charge of these workers during Mr. Moody's absence. To these meetings they cordially invite all who love the study of God's Word.

From this place they go forth prepared for their daily visitation—to read the Bible, to visit the sick, to hold each afternoon cottage meetings chiefly composed of persons gathered from the families that day visited. They collect often as many as thirty at one of these meetings, many of them women who never enter a church. They will gladly meet in this way and listen to the Bible and receive religious instruction and encouragement. On Saturday afternoons sewing schools are held. In one of these, on the North Side, the writer saw eighty-nine girls from four to fifteen years of age, all in perfect order, arranged in classes, each having a teacher, and taught to sew; and their sewing would compare favourably with that of any sewing society in the land. At the same time they are taught to sing, to repeat passages of Scripture. They are also trained to

habits of neatness and industry. Through the children attending these schools, access is obtained into hundreds of families. The mothers exhibit much interest in this work, coming themselves when possible. And these, it will be remembered, are those who are not taught at home. It is to the lowest the aim is directed.

—An Armstrong gun fires a bullet at the rate of 400 yards a second. A bullet fired at this rate, and maintaining it to the sun, would take thirteen years to get there, and the sound of explosion would reach the sun half a year later. In other words, those beings, those men who worship the sun and raised their voices in prayer to him, if their voice could have been heard, and there was an atmosphere, a medium of intercommunication, by which the sound of their voices could reach him, in thirteen and one-half years would have reached their god. Feeling is conveyed along the nerves ten times slower than sound travels. If, therefore, an infant was born having an arm of the inconvenient length of 91,000,000 miles, so as to reach the sun; and if in the cradle while in babyhood he were to stretch out his arm and touch the sun, the infant might grow to the threescore years and ten allotted to man, and even to fourscore, but he never would be conscious of the fact that the tip of his fingers was burned. He should live 135 years before that would be suspected.—*Prof. Proctor.*

—Mr. Yorke, in the *Light for India*, makes some statements regarding obscene literature in S. India. The remarks would probably apply to some extent to this Presidency. The Madras Government have been lately moving in the matter:

An article in this magazine aims to shew the blessings bestowed by a Christian literature in India. In no country is pure literature more needed. India has a literature of which, in its best aspects, any nation might be proud. Tamil literature is rich and venerable. Its great poet, Tiruvalluvar, is called the divine. Some of the sentiments uttered by these poets would be applauded for their beauty and truth by all men. For example, take the following:—"The pipe is sweet, the lute is sweet, say they who have never listened to the prattle of their own children." "The blade (of corn) when green rears up its head like a base man who possesses wealth; but when it is ripe for the harvest it is inclined like the head of the wives." "When sea-water rises into the clouds it loses its saltiness and becomes fresh; so the soul when lifted up to God." But even their renowned writers indulge in the most sensuous language, and debased ideas. There are portions of their works which even the natives themselves will advise an European not to read. Writers of an inferior sort appear to pander to all the worst passions and feelings of human nature. Mr. Tucker, in a recent article, called attention to the prevalence of this immoral literature in India. It finds its way into the schools, it filters through the hearts, and it defiles the lives of the people. There are tales and poems in praise of their gods so utterly vile that it would not be possible to translate them into honest Anglo-Saxon. The whole stream of Hindu literature flows from Marah. We must cast into it that tree, the leaves of which are for the healing of the nations, and it will become sweet and pure.

Though mingling with the people, and acquainted with their language, during my thirteen years' residence in India, I was not alive to the open manner in which these books were sold, until within the last year of that period. Wishing then to make a small collection of native works I sent to the book-bazaar, requesting the owner to send me specimen copies of the works he had in store, that I might select and purchase. On examining them I was astounded. Many of them were of the most obscene nature. On consulting the bazaar-man's list I found these were the books which sold most readily, as the number sold was entered against the names. Further inquiries in Dindigul, and in the city of Madura, showed that such books were sold at every book-stall. At only one stall did the men assert that one of the worst could not be sold by him, lest the Government should prosecute him, and then the inquiry was made by me personally, instead of by a native agent, as in the other cases.

—Rev. J. M. Speechley, in the *Madras C. M. Record*, gives some account of the "revival" in the Syrian churches of Travancore; at Chenganur:

Sunday.—In the early morning there was a service and a short address by Kattanar Joseph. The order of this service was as follows:

1, The *Kauma* (A Syriac prayer); 2, Hymn; 3, Prayer; 4, A chapter from O. T.; 5, Hymn; 6,

A chapter from N. T.; 7, A Syriac hymn; 8, Address; 9, Prayer.

Then followed the *Kunpasaram*, the confessional service before receiving the sacrament of bread and wine. It was held in the west porch for quiet. The service consists of confession of sin and prayers repeated after the priest by the intending communicants. There is no auricular confession.

Then soon after there followed a service, preceding the service of the *Kornbana*, the order of which was as follows:—1, *Kauma*; 2, Syrian prayers in Malayalam; 3, Psalms; 4, Prayers; 5, Lesson from O. T.; 6, Hymn; 7, Prayer; 8, Lesson from N. T.; 9, Syriac Hymn; 10, Prayer; 11, Sermon; 12, Hymn.

During this service there was much crying, and one man especially beating his breast in a very excited state. I was asked to preach the sermon, and amidst much crying, I commenced saying the second collect for Advent. I preached from John xvi. 25, and at the commencement asked the congregation to be quiet for my comfort, and immediately they became still, and behaved exceedingly well, and I was fairly listened to. It was a fine congregation, in about equal proportions of men and women.

The *Kornbana* immediately followed on this service, the senior Kattanar officiating. It was all in Malayalam. There were a few communicants of both sexes.

When this was finished some baptisms followed. Tepid water is poured into the font, and the infant is then placed in it in a sitting posture; the Priest pours the water over the child with his hand, and in this way it is baptised with water. The "*zayta*" and "*muron*" were also used in the ceremony.

In the afternoon there was another service, the order as follows: 1, Hymn; 2, Extempore prayer by a layman; 3, Psalms, the people taking alternate verses; 4, Lesson from O. T.; 5, A hymn; 6, Lesson from N. T.; 7, A hymn; 8, Sermon by a layman; 9, A hymn; 10, Prayer; 11, Our confession in P. B. by a Kattanar; 12, Prayer by the layman who preached; 13, Lord's Prayer; 14, Hymn and benediction.

In this service there was crying from men and women. I observed two women rolling their heads round in a most painful manner. I had noticed this before in one of the morning services.

In the second hymn or lyric a young man raised himself and in a kneeling posture, with an excited countenance, stretched out his arms and hands eastward in an attitude of prayer, then caused his hands to quiver in an excited way, and every now and then beat his breast with great force with the palms of his hands. The chorus of the lyric seemed specially to excite him; it runs thus.

"O Yesu God! O Yesu leader! Great Yesu King!

"O Yesu God! O Yesu leader!

Finally in this same posture he danced completely round, and then seeming thoroughly exhausted knelt for the following prayer. During the next hymn he swayed himself backwards and forwards, then raised himself up and gave vent to groans and a little excitement.

The sermon was preached by an elder brother of this young man, who commenced his sermon by a brief allusion to the chief points of mine in the morning. Both brothers are reported well off, and are the fruits of this revival.

During the sermon I observed a man with an apparently uncontrollable movement of the head like the women mentioned above, but to an intenser degree, and another groaning and kissing and beating his breast and pointing towards the chancel with his arms and hands outstretched. This service was attended by a goodly number of young men, and I observed some of them smiling when the young man above broke out in his extreme enthusiasm.

On the following Monday morning I had some conversation with the Kattanars, and examined well the church and its carvings in granite and wood, on doors and porches, on its wall, and a beautiful cross outside the church-yard. Many of the frescoes had been defaced 25 years ago, but in the nave there is a peculiar one remaining on the north wall. A demon has hold of a woman by her hair, and is punishing her, and another demon is punishing a man. Underneath this representation is written in Malayalam the following:

"On Sunday and saint days those who do not receive in a holy manner, they will inflict punishment a great deal worse than this."

I have translated literally, but I suppose "they" refers to the demons who will inflict a severer punishment on "those" who are not proper recipients in the *Corbona*.

This fresco in *terrorem* symbolizes to some extent a feature with which this revival movement is strongly marked. This "terror of the Lord," great manifestations of sorrow, acknowledgments of sin, warnings and fear, these mark principally the prayers and the preaching; whilst the comforting, sanctifying influences and power of the Gospel, seem little recognized or caught hold of. In the afternoon I left Chenganur, and walked over to Tiruvella. On my way I met Mr. and Mrs. Caley who had come out to meet me, from whom I received a kind welcome, and with whom I stayed a few days before I returned to Cottayam.

The excessive cryings and distressing distortions of head and body and extreme enthusiasm which I witnessed, I would regard as unhealthy sides of this movement. But I would not condemn them as betokening hypocrisy and deception. They may do so in some cases. What I thought they wanted was, skilful spiritual physicians, men experienced in spiritual diagnosis, who might detect the fallacy, or give the healing balm; but here you come upon a phase of religious life in which the Kattanars have had but little experience, this close dealing with men's souls is a new requirement: no wonder then if there seems amongst some a tendency to regard these movements as supernatural influences (*enthousiasma* literally) for good or evil. I think we ought to thank God most heartily for this movement, and pray to Him that the great earnestness now shewn may be stamped with the blessings of the Holy Ghost and result in holy lives and holy activity in his service.

—*Christian*, Oct. 29; letters from Dublin:

The noon-day prayer-meeting in the Metropolitan Hall continues to grow in numbers, interest, and power. At the meeting to-day Mr. Moody presided; and the hall, which accommodates more than 2300 persons, was filled in every part. The eagerness of the people to be present is something wonderful, and there are abundant and increasing tokens of the presence of the ever-blessed Spirit of God.

Mr. Moody seems jealous lest the attention of the people should be directed too much to him. He is ever pointing them to God himself as the Author of blessing and Source of power. Indeed, it is this losing sight of himself in God which seems to me to constitute one of the great secrets of his success.

There has been, and there is, a delightful spirit of union prevailing among the Lord's people here, which let us earnestly pray that nothing may be permitted to mar. Leading ministers of all our evangelical churches are throwing themselves heartily into the movement, and some of their meetings for consultation and arrangement have been bathed in the spirit of earnest and importunate supplication.

The leading Roman Catholic paper of the city, *The Freeman's Journal*, has given copious information respecting the work, and is, on the whole, not decidedly hostile. This itself is a matter for grateful recognition.

Never was so much urgent intercessory prayer concentrated upon Dublin as at this moment. A large blessing, I am persuaded, has already begun to fall. May it deepen and extend, until the Name that is above every name is alone exalted among us.

Selections.

JOHN NELSON; STONEMASON AND PREACHER.

This was a man of some celebrity in his day, and well known in many parts of Yorkshire and Lancashire, and, indeed, in many other parts of the kingdom, though, of course, more particularly in the towns and district surrounding Birstal, where he was born in the year 1708. In Leeds and Bradford he was particularly well known, and in the then prison, or dungeon, at the top of Ivegate, he was incarcerated for preaching the Gospel. A full account of this devoted man was given in a lecture by the Rev. W. O. Simpson. Nelson's father, the lecturer said, was a man of thought and sobriety, and a Bible-reading man, so that the home atmosphere was wholesome, solemn, and pious. Nelson was sixteen years old when his father died, and when nineteen years of age, and engaged in hewing stone for Tong Church, he married a young woman two years older than himself, and in a short time set off with his tools on his back for London, and there he worked for

six months. While thus employed his fellow-workmen, angry because he would not drink with them, stole his tools, but he was a big and powerful man, and as spirited and determined as he was powerful, so he fought them all round, and then they let him alone in future. He returned to Birstal with £12 15s. in his pocket, but soon after returned to London, and when there he went and heard George Whitfield preach at Moorfields, but it was not until after he heard and began to follow Wesley that his heart and the whole current of his life was changed. Hearing bad news from Yorkshire, he, in accordance with the advice of Wesley, returned home again at the close of 1740, when he was thirty-two years of age. Then he rose at four o'clock in the morning to read his Bible, and afterwards worked all day in the quarries, where he was visited by all sorts of people, who tried, but vainly, to shake his faith, by asking him what they no doubt considered puzzling questions. Then at night they would come to his house to question him further, and the answering of these led to arguments, the arguments to applications, and the applications to sermons, and so the stone-mason became a preacher; and before long his brother, his mother, his wife (who had threatened to leave him), and several others became converts to the truth. In 1742, at Nelson's invitation, Wesley visited him, and so Nelson began the Methodist societies of the West Riding and the South of Lancashire; his freshness, originality, and directness of thought giving him great power in his own district. But he also visited other parts of England, and some parts of Ireland, more inaccessible at that time than India is at the present day, and the inhabitants of which were every whit as ignorant as heathens. At Wesley's request he went to London, and thence to Bristol, where he met Wesley, and they and another visited Cornwall, and also the Scilly Isles, and afterwards travelled all over the country in Lancashire, Lincolnshire, Yorkshire, and other parts, preaching wherever he went. When in London in 1743, attending conference, he was challenged to fight by the Essex Giant, but Nelson, whose power was truly herculean, seized the giant by the waistbelt and twisted him round and round until he was glad to escape. At another time he is reported to have taken a butcher who stood in his way to annoy him, and hung him up to one of the hooks in his own shop. Subsequently, when preaching at Adwalton, he was arrested to serve as a soldier, and taken before the Magistrates at Halifax, and then marched to Bradford, where he was thrown into the dungeon, as stated, at the top of Ivegate; then from Bradford he was taken to Leeds, from Leeds to York, and from York to Newcastle, where he regained his liberty, the Methodists having raised £100 to purchase a substitute. On his way home he was nearly killed by a mob at York, and many times he suffered brutal violence, and great hardships, but he never wavered in his onward and upward career, and with all his readiness and roughness, and home, spoken way of preaching the truth, he might have said with St. Paul, "One thing I do." His death, which was sudden, took place at Leeds, and the simple flag-stone recorded his age at sixty-seven, and the date of his death July 18, 1774. It might be said of him, as had been said of Wren, that to see his monument in London they must look around. If they climbed the hills, and looked along the valley of the Aire, or stood on the top of Blackstoned, and overlooked Manchester—wherever they saw a Methodist chapel, there they saw a monument to John Nelson.—*Christian Advocate.*

SANCTIFICATION BY FAITH—AN OLD EXPERIENCE.

BY REV. PROFESSOR BLAICKIE, D.D.

It is an interesting fact, that one of the best and most honoured of the Scottish divines of the seventeenth century has left us an account of his views and experience on the subject of sanctification by faith. Many of those who have taken a lively interest in what has been so earnestly propounded on this subject by Mr. Boardman, Mr. Pearsall Smith, and others, are of opinion that there is something true and real, and of practical value at the bottom of their views, but that in one or two respects they have been drawn out to extravagant conclusions, more fitted to repel than attract the sober-minded. In these circumstances, it may help us in the necessary work of sifting, to consider in what light the subject was regarded some two hundred and fifty years ago by one of the most eminent of God's servants in Scotland.

The person to whom we refer is Robert Blair, one of the chief instruments of the great revival in the North of Ireland in the early part of the seventeenth century, afterwards minister of Ayr, and then of St. Andrews, from the latter of which charges he was ejected in 1661.

This vivid apprehension rather than first knowledge of the truth that all stores of strength are in God, proved to him 'a great, long, and strong stroke of the oars, to set me forward in holy duties for a considerable time, walking in the strength of the Lord in self-denial, and magnifying the grace of God and His gifted righteousness.'

His attention was now more vividly turned to the truth that Christ is made to His people sanctification as well as justification. It was comforting, in this connection, to think of His human nature,—how He was 'sib to us,' and thereby fitted to understand our temptations; and also of His divine nature, giving Him such glorious power to help. 'And so now, when the fullness of Christ and the riches of Christ were made patent as a well-furnished magazine, and an inexhaustible storehouse, O gracious God! how sweetly and satisfyingly did this refresh the soul of Thy poor servant!' It quickened him, both in his public and private life. It made him far more jealous of the honour of Christ as Head of the Church, threatened, as he saw that His glorious kingly office was, by the measures which the Court was pressing on the Church. In his private life he was helped, but not quite continuously; in his diligent efforts to keep his spirit in order, he perceived 'some new obstruction to arise, whereat he was not a little afflicted.'

Another text now presented itself,—Luther's text,—'The just shall live by faith.' 'This put me on a search through the Scriptures, where I did find great weight laid on that grace, both in order to our justification and also to our sanctification.' But he was not satisfied with what he found on that subject in divines, until he read the work of Ezekiel Culverwell on Faith, in which he found the subject set forth in a clear and convincing light. Among other results, he says, 'I perceived that many who make right use of faith in order to their justification, made not directly use thereof in order to sanctification. I perceived that the living of the just by faith reached further than I formerly conceived, and that the heart is purified by faith. If any think, What! knew I not till then that precious faith, being a grace, was not only a part of our holiness, but did set forward other parts of holiness? I answer, I did indeed know, and made use of faith as a *motive* to stir up to holiness. . . . But I had not, before that, learned to make use of faith as a mean and instrument to draw holiness out of Christ, the Well of Salvation. . . . I had been like one seeking water out of a deep well, without a long cord to let down the bucket and draw it up again. I was like one that came to the storehouse, but got my provisions reached to me through a window; I had come to the right house, but not to the right door. By this new discovery I did find a patent door, made for provision and furniture, in and through Christ my Lord.'

A WORD TO YOUNG CONVERTS.

Will my young Christian friends bear with me a moment while I tell them of a mistake into which many of them are, I think, falling? It is that of talking too much to one another and to other friends of their feelings, frailties, and experiences—dragging forth to daylight what were better far left in the shade, exposing to the eye of man what God intended should only meet His own. This arises chiefly from the craving the young ever have for sympathy, and from felt weakness and anxiety to be led. Up to a certain point this craving is natural, right, and healthy.

But it is also beset with temptations, and apt to defeat its own end by engendering, through excessive use, weakness in lieu of strength. The temptation to say more than is really felt, or to give a silver lining to the cloud of our frailties, is great. The visible interest and admiration of your friends tends to this. You only tell yourselves out to those who love you and think well of you. They, partial, and anxious to save you pain, unconsciously so flatter your frailties by their loving and sympathetic excuses, that it is not difficult for you to persuade yourselves that your faults all lean to virtue's side. I assuredly would not have our dear young friends shut themselves out from human sympathy, one of God's most precious gifts; but I would have them be very careful how they avail themselves of it.

I would have them be more *God-reliant*. I would have them grow strong by feeding on the word, which speaks the truth to them without garniture, yet in love the tenderest; which makes no excuses for sinful frailty, yet which never breaks the bruised reed. I would have them grow rich by self-forgetfulness—not poor by constant brooding over feelings, and weak by their perpetual exposure.

The delicate bloom of the peach is easily rubbed off, and gives place to a coating possessing little beauty. The young life in a human soul loses its freshness if the finger of man rest too often on it.

Jesus alone has truth and love sufficient and perfect enough to handle it without robbing it of an iota of its fresh loveliness. M. G.

THE MILD MAY CONFERENCE.

There was much blessing at the Mildmay Conference, June 24th to 26th, the detailed reports of which, in *The Christian* of July 2nd and 9th, will be read with deep interest. The communion was a time of the felt presence of the Lord. Commenced in prayer and faith, and carried on in prayerful waiting on the Spirit's guidance, we hope for continually widening results from this great union movement. It has been well said that the Church of Christ is much like a broken vase, each piece of which is able to contain some portion of perfume; but when the fragments are united, they collectively hold a thousandfold what they all in separation could contain. Is it not thus when divided portions of the one great Church join in praise, prayer, mutual exhortation and communion?

If some were anxious that special subjects, dear to their own hearts, should have had more prominence in the teaching, let them not forget that theirs was the high privilege of not pleasing themselves, but of giving way to the wishes of others. In no way can we commend the grace we seek to live by, and teach to others so much, as by the forbearing and cordial condescension to the preferences of our brethren.

—Timeliness is as important as fitness. The right thing may become wrong unless it is in the right time. Look well to the time of doing anything; there is a time for all things. Choose the *right time* for saying things. If you are annoyed or vexed at people, just remember it is not the *right time* to speak. Close your mouth,—shut your teeth together firmly, and it will save you many a useless and unavailing regret, and many a bitter enemy. If you happen to feel a little cross—and who among us does not at some time or other?—don't select that season for reproving your noisy household flock. One word spoken in passion will make a scar that a summer of smiles can hardly heal over. Oh, if people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent sorrow, and less estrangement of heart! The greatest calamities that overshadow our lives, have sometimes their germ in matters as apparently slight as this. If you would only pause, before the stinging taunt, or the biting sneer, or the unkind scoff passes your lips, pause just long enough to ask yourself, "Is it the right time for me to speak?" you would shut the door against many a heart-ache: The world hinges on little things, and there are many more trivial than the right time and the wrong.—*Selected.*

TELEGRAPHIC NEWS.

London, 27th November: Lieutenant-General J. Patton has been gazetted General, and Majors-General Pelly, J. M. Tytler, and R. Younghusband have been gazetted Lieutenant-Generals.

28th: Dean Stanley has been elected Rector of Saint Andrew's University by a majority of 4 votes over the Marquis of Salisbury.—Sir William Muir has been gazetted an ordinary member of the Viceroy's Council, *vice* Sir Richard Temple.—It is announced that Russia intends re-assembling an International Conference on the usages of war.

30th: A Pastoral issued by Archbishop Manning was read at High Mass yesterday. In it His Grace declares that all those who do not believe in their hearts the doctrines of Immaculate Conception and of Papal Infallibility thereby cease to be Catholics.—Prince Bismarck is said to be seeking to come to an arrangement with the Vatican relative to the appointment of priests.

Madrid, 29th: Marshal Serrano, with a reinforcement of 30,000 troops, will proceed to the North this week to assume chief command of the Republican forces.

Paris, 1st December: The National Assembly met yesterday, when the proceedings were simply of a formal nature. All Parties agreed that it was advisable to defer the discussion on the Constitution until January next.

Berlin, 1st: In a speech made by Prince Bismarck in Parliament yesterday, His Highness declared that the policy of Germany towards Alsace and Lorraine would be solely guided by the interests of the Empire.

London, 1st: Mr. Disraeli is suffering from an attack of gout, which confines him to his room.

Sao: Advice have been received from the Cape Coast that Captain Strahan, Governor of the settle-

ment, lately held a large assembly at which the principal chiefs were present, and delivered to them a message from Her Majesty the Queen expressing her determination to abolish slavery throughout the settlement. The chiefs assented to this, but stipulated for permission to retain all actual slaves on the condition that they receive kind treatment.—News has been received to-day that the steamer *La Plata*, with the South American cable on board, has foundered off Ushant, and it is feared that sixty persons have perished.—The Benchers of Gray's Inn have unanimously passed a vote to disbar Dr. Kenealy.—It is reported from Rome that the Pope, in receiving Archbishop Manning, said that he rejoiced greatly at the progress made by the Roman Catholic religion in England.

Paris, 3rd: A letter published from the Comte de Chambord recommends his adherents to do nothing which may have a tendency to delay his restoration.

PASSENGERS SAILED.

Per P. and O. Str. *Tehran*, 30th Nov:
For Brindisi.—Mr D O Meiklejohn, Mrs Beynon, Mr J C MacDonell, and Mr J M Dunbar.
For Venice.—Col G S A Anderson, Mr G J S Hodgkinson, the Rev J W Biscoe, Mr G E Low, Mr W H Propert, D A J Cromble, Mr Phelps and child, Mr C J Orr, and Surg W C Gasteen.
For Aden.—Capt Emmerton.

PASSENGERS ARRIVED.

Per P. and O. Str. *Malesa*, 28th:
From Southampton.—Mr E Derur, Major and Mrs Stafford, Mr H Adams and infant, Miss Adams, Miss Fergusson, Mr and Mrs C Hutchinson and child, Miss Best, Mr and Mrs G Morris, 2 infants and child, Mr and Mrs Helvert, Mr H F Geohagan, Miss Geohagan, Capt and Mrs Paddy, Mr Macnaghten, Mr Clarke, Lord Bishop of Bombay, Mrs Douglas, and 3 Misses Douglas, Miss Fuller, Miss Hodges, Miss Beechey, Mrs Maude and child, Miss Brooks, Surg-Major W H Hayes, Mrs and Miss Phayre, Miss Fell, Mr Ingle and 2 children, Mr Busted, Mrs Fernandez and 2 children, Miss Baker, Mrs Casser, 2 infants and child, Mrs Rolph, Mr J Longworthly, Mr E Wilton, Mr and Mrs Menzies, infant and 2 children, Miss Ivins, Mr W Murray, Mr J Davidson, Mr T Elston, Mr J P Brittleton, Mr Tennant, Mr H E Fitzpatrick, Mr W Shulan and child, Mr J Scott, Mr E Murrell, Mr W Murrell, Mr C Lester, Capt Rolph, Capt Mansell, Mr and Mrs W Cox, Mr Levin, Mr E Roberts and son, Mrs Jones, Miss Young, Mr J Watt, Miss A Hunt, Mr Harman, Mr R W S Pinhey, Mr W Knox, Lieut Constable, Capt Dents.
From Venice.—Mr J V Eyre, Mr. Parodi, Mr Liffio, Mr Sagrandi, Mr and Mrs Sutherland and child, Mr W Allingham, Lady Temple, Mrs Stute, Col Stute, Mrs Wodehouse, Miss Warden, Mr W de Morgan, Mooljee Thorverjee, Mr and Mrs Upton, Mr Hup, Mr Young and infant, Mr and Mrs Michael.
From Ancona.—Mr R R Carew.
From Brindisi.—Capt Fellowes, Lord Ormond, Capt Duncome, Mr Grant Duff, M P, Dr T Oldham, Capt Firebrace, Mr A M Turner, Mr A Graham, Mr A C Hall, General Biddulph, Sirah Dejah Singh, Mr A Kukul, Major Ross, Mr F Wyman, Mr Hernandez, Mr F Hibbert, Mr Bushby.
From Suez.—Mr Fisher, Mr J Thomson.

PASSENGERS SAILED.

Per Str. *India*, 1st Dec:
For Genoa.—Rev and Mrs Tribe, Master Tribe and 2 infants, Mrs Wiehe, Miss Wiehe, Rev and Mrs W J Burdett and 2 infants, Col W H Webb, Lieut Col G E Thomas, Lieut-Col and Mrs Adye and 1 child, Mr Frezzoni, and Mr Raddice.
For Suez.—Mr H W Eaton, Mr G Smith, Mr C A Vihe, and Mr J Toney.

Domestic Occurrences.

MARRIAGES.

NORTON—KELLY—November 24th, at Bombay, by Rev. Geo. Bowen, in the presence of Hon'ble B F Farnham, U S Consul, Albert Norton, Missionary at Ellichpoor, to Mary E, daughter of William Kelly, Burr Oak, Michigan, U S A.
MANDER—PRESCOTT—November 28th, at Malligaum, by the Rev W A Roberts, A T Mander, Esq, Major R E, to Julia Louisa de Blaquiere, only daughter of the late Captain Charles de Blaquiere Prescott, Political Agent, Pahlunpore.
FORBES—GAYLORD—At Calcutta, on the 30th November, by Rev A Williams, W L H Forbes, L Evangelist of the Anglo-Indian Christian Union, to Ella M Gaylord, of Lincoln, Nebraska, U S A.

DEATHS.

KEATINGE—November 19th, at the Residency, Shillong, Harriet, the wife of Colonel R H Keatinge, V C, C S I, Chief Commissioner of Assam.
SMITH—November 23rd, Eliza, the wife of Mr R Smith, Health Superintendent, Nasseik Municipality.
WHITTLE—November 25th, Mrs Whittle, on board Mail Steamer *Cathay*.
POOLE—December 2nd, at Mazagon, Lillian Maud, the infant daughter of Clement Poole.
DUNK—December 2nd, at 31, Middle Colaba, Bombay, the wife of Mr C J Dunk, Gunpowder Works, Kirkee.

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